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What Hypnosis Really Is

A Complete and Lucid Explanation of the Art

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By....

Santanelli

Master of Hypnoti

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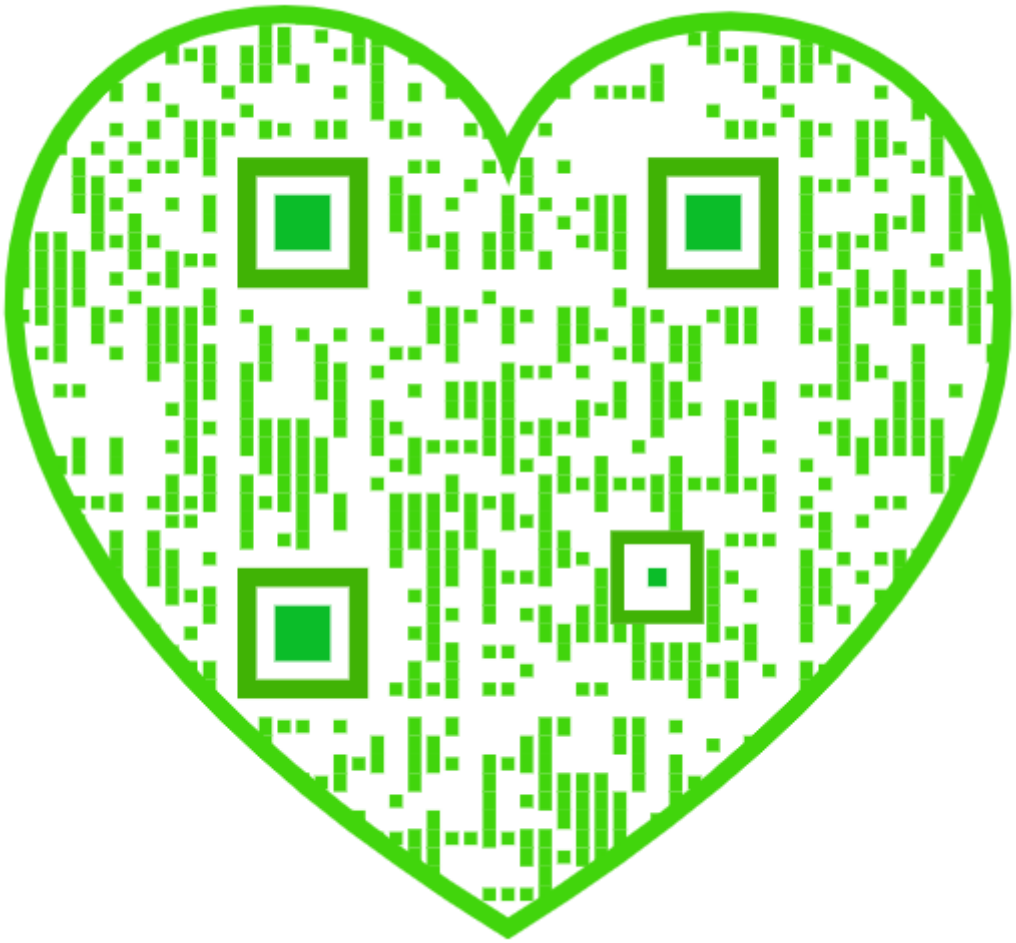

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Master of Hypnotism.

Lansing, Michigan, September 1st, 1896.

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ENGAGEMENTS AT THE

HERALD SQUARE THEATRE

.....AND

HAMMERSTEIN'S OLYMPIA,

NEW YORK

He first puzzled, then completely won the endorsement of the most

EMINENT METROPOLITAN PHYSICIANS

HIS LECTURE AND SEANCE IS A BRILLIANT SUCCESSION OF WONDERS AND DELIGHTS

DON'T FAIL TO ATTEND!

When he Lectures Here

IT WILL BE SOON

ROBERT SMITH PRINTING CO., LANSING, MICH.

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IS THE

ONLY HYPNOTIST

Before the public today who is recognized by the scientific world, and he is known to scientists as the most

ORIGINAL

DARING AND

MASTERFUL

Exponent of the art ever known.

DONT FAIL TO ATTEND

His Seances and Lectures.

PREFACE

My investigations having proven to me that ninety-seven per cent of sane mankind, provided they are willing, can in time be hypnotized, that all the functions of the body respond to "suggestion," and that within the next five years all functional disorders will be cured through "suggestion," that the mental scientists, who as yet have no science, but who prove every day that *mind controls matter*, will merge their principles into the scientific workings of hypnotism, and thereby spread this great truth, I am desirous that the public may thoroughly understand the principles of this art. For that reason I offer them, free of charge, this little *brochure*, hoping that many will become interested, will investigate, and take up nature's own curative power—"suggestion."

As "all work and no play makes Jack a dull boy," my exhibitions will consist of a short but interesting explanation of what hypnosis really is, illustrated in the plainest manner possible with blackboard drawings and diagrams. These talks will not be long enough to be tiresome, after which I shall give an instructive entertainment with subjects of both sexes.

AS AN ENTERTAINING EXHIBITION CAN BE GIVEN WITHOUT HUMILIATING OR MAKING FOOLS OF PEOPLE, I desire the co-operation of both old and young of both sexes, and ask them to meet me each evening at seven o'clock on the stage at the theatre with this understanding, that if I succeed in hypnotizing them, they will come on the stage, and I will pledge them my word of honor as a man that I will cause them to do nothing that they or their friends will object to. It will be my endeavor to bring out all their good points, so they will be pleased when their friends tell them of the clever things I have caused them to do.

I have no desire to give my exhibitions with the rougher element. A hypnotist cannot put a thought in the mind; he can only bring out and intensify what is there. If my subjects lack brains, I cannot give the exhibition that it is possible to do with intelligent people.

A portion of my entertainment is devoted to what I call an EXHIBITION OF STATUARY, something exceedingly pleasing to both subjects and audience, and which is extremely wonderful. It is for this portion of the entertainment that I so greatly desire bright-minded ladies and gentlemen. Every afternoon from two to four I can be found at the parlors of my hotel, ready to receive all who are interested in this art, and to discuss it with them. Those desiring a lesson, for which the fee is only ten dollars, and which consists of only one, must make appointments the day before with my manager, who can be found by addressing him at the box office of the theater.

Hoping that hypnotism will soon become so common that professional hypnotists will have to give up the business, I remain,

Yours hypnotiquely,

Master of Hypnotism.

Lansing, Michigan, August 25, 1896.

INTRODUCTION

Before one can undersand the principles of hypotism, it is necessary to fully comprehend the meaning of "suggestion." That once understood, hypnotism becomes a very simple matter.

MAN IS NOT A FREE AGENT; HIS EVERY ACT AND THOUGHT IS ENTIRELY CONTROLLED BY "SUGGESTION."

Man has TWO BRAIN SYSTEMS, one of which I call *the abdominal brain* which controls the entire mechanical actions and functions of man. This brain is known to anatomists as the sympathetic system, and for which they know no use. *The memory brain*, which is situated in the head, known as the *cerebral*, is simply the recptacle of memory. Man's mind, or thoughts, are also double, i. e., ideas, and "associated ideas."

The center of this abdominal brain is situated directly back of the stomach and consists of what is known as the two semi-lunar ganglia connected by the solar plexus. Situated in all parts of the body are a number of small ganglia, or brains; as we might say, sub-stations, in direct communication with this center. Each ganglion, sub-station, or brain, has a specific duty to perform. Certain parts of the body are directly under its supervision.

All functional diseases lie in the mechanical, or abdominal brain. Fundamental diseases are not caused primarily by the organs themselves, but by an irritation or disarrangement of the power of intelligence that controls their action, i. e., the abdominal brain. To better explain the action of these two brains, we will use the phonograph as a simile. The wax cylinder on which the indentations that produce the sound waves are made, can be compared to the cerebral brain, i. e., the brain in the head. If a cylinder of wax that has received no indentations be placed on a machine and it is started, no sound is heard, but if one with indentations is so placed, and the machine be in proper working order, we hear the sound reproduced from the engraven wax. If we do not, we know there is something out of order with the *mechanical portion* (the abdominal brain of the instrument). Any manipulation of the wax will injure, instead of improving, yet, if we adjust the mechanical fault, the sound is reproduced perfectly. Thus, in insanity, the trouble does not lie in the head, in the cerebral brain, except when there is a pronounced lesion, but in the mechanical arrangement or abdominal brain of the unfortunate being.

If one should take a healthy child at birth and keep it isolated in a room for twenty-one years, at the end of the period one would have an adult in physique, yet mentally an infant. Because on the wax of the memory of this being no impressions have been made.

It is very plain to all who have studied man that outside of the natural working of the abdominal brain, his knowledge must be all acquired, or in other words, nature supplies the mechanical portion of the phonograph in perfect order, but man must engrave on the mind of his fellow man, through instruction and experience, indentations that are called "intelligence."

SUGGESTION

The doctors will tell you that should an infant take hold of a hot tea cup, it would immediately drop it from what they call "reflex action." But observation teaches that the first time a babe takes hold of a hot object, it will grasp the tighter, *not* let go until it has been *taught* to do so. After it has learned to associate the idea of relaxation, or the removal of the body when coming in contact with a hot object, it will then for the first time have learned the practical meaning of "suggestion." In time the idea of withdrawal of any portion of the body from any object that produces an unpleasant sensation becomes so closely allied that the thought does not become necessary. Then the act is an "associated idea," suggested by the contact.

After producing anæsthesia in a hypnotized subject, slight punctures fail to produce blood, the reason being a contraction of the tissue around the place where the puncture is made. The tissues also contract when going into the cold. All nerves communicating with the memory brain can only be irritated at the end (the periphery). If the tissues close over them they are protected and no communication is possible, as pain in itself is only an idea, a telegram, a communication of injury done, nature's method of stopping this communication is to contract the tissue, i. e., make a covering over the ends of these nerves or wires. This being the case it can very readily be seen why a child, knowing no action from memory, naturally continues the "suggestion" caused by the ganglion or brain in contracting the tissue, and naturally contracts the fingers, or grasp.

All animals under like conditions act in the same way until they have engraven on the wax of their memory the proper "suggestion."

Words originally were labial pantomime; no sound was given to thought, but as time passed on, the sound became the thought or "suggestion" for the object, the pantomime was no longer necessary, and words now "suggest" thoughts.

"Suggestion" may be defined as A HINT WHICH UNCONSCIOUSLY AROUSES AND PUTS INTO OPERATION A THOUGHT, OR SERIES OF THOUGHTS; AN ACTION OR SERIES OF ACTIONS.

ASSOCIATED IDEAS

The mind, like the brain, is divided into two parts, ideas, and "associated ideas." An understanding of their relationship ends the mystery of hypnosis.

Around every idea is grouped a series of "associated ideas," the size of the group depending on the person's experience, education, etc. When once associated around a predominant thought, they follow up that thought, and become part of it, as the background to a picture.

When a ganglion of a limb has engraven on its memory the "associated idea" of the withdrawal of that limb from contact with anything that produces a disagreeable sensation, no action of the brain in the head, the cerebral brain, is

necessary. The brain was placed by nature in the limb to care for it, and, as soon as it learns what to do, it will always act the same way by the same "suggestion." This we prove after decapitating a frog and irritating any point; we always find that it goes through the usual normal action.

This is what the doctors have called "reflex action." The cause of the action they have never been able to explain. Yet they find that these ganglia are composed of white and gray matter, the same as in the head, yet because they are not in the head, the doctors have failed to appreciate that they are brains. It is a well known fact that the ends of the fingers of the blind have a greatly increased amount of gray matter, which very plainly shows that when a sub-brain is kept constantly in action the gray matter increases, i. e., the brain enlarges, and it can be easily understood how the blind can use their fingers in place of their normal sight.

In our cerebral brain is impressed memory, or thoughts, around which are grouped different "associated ideas," according to the different experiences in relationship to ideas. Thus, in the general mind, around the thought of doctor, is associated the idea of pain, expense, nauseating drugs, confinment to the house, etc. In each separate mind are further grouped individual experiences differing in many ways. To further explain, we will take the idea of *dinner*, and follow it and its "associated ideas" in the mind of a king, a merchant, an ignorant laborer, and a beggar. The predominating thought, "dinner," carries with it common to each, a picture or vision of something that will satisfy the hunger. The "associated idea" in the mind of the king is that of a magnificent banqueting hall, liveried servants, fine wines, a company of gorgeously dressed guests, an elaborate menu, music, and perhaps the gout. In the mind of the merchant, a meeting at the door, a loving kiss from a devoted wife, the greeting of happy children, a tastily arrayed table, smiling faces of his family, a modest fare, and a peaceful evening. Those in the mind of the laborer, a quantity of coarse food, beer, a dirty wife, still more dirty children, damaged table service, a quarrel, and an eager desire to reach the corner saloon. With the beggar, the scowling face of some good housewife, apt to set the dog on him, or some sympathetic old lady who will hand him from the back door a piece of cold bread and meat.

It can thus be readily seen how different may be the "associated ideas" that in different people surround the predominating one. The king sitting at his regal board, seeing happy faces and rich costumes, will, through his eye, have "suggested" to him the thought of gaiety, which in itself will "suggest" entertainment, which in turn would "suggest" music, dancing, and the drama. The merchant, if he found a bountiful repast of some delicacy would "suggest" his wife's having spent something extra for the meal, which of itself if business was good would "suggest" prosperity, or vice versa, and naturally the topic for conversation would be as to the state of business, confidences would be exchanged between husband and wife as to money matters at the store or in their domestic economy. With the laborer, the broken furniture and the broken dishes would immediately "suggest" previous quarrels, which in itself would "suggest" and put one in action. With the beggar, the being turned away from the door would "suggest" scarcity, which of itself would "suggest" hard times, and whoever yet has met a beggar who could not glibly discuss the times of the day?

Three commercial men having just met the first time for several months, are sitting in the lobby of a hotel. The first talks of a divorce proceeding of a mutual friend; the second of horse racing; and the third tells of the defalcation of the clerk of a mutual friend. These three topics are not chosen at random, but by "suggestion." The first traveler on meeting his friend had "suggested" to him

(that is an "associated idea" aroused), of a lady acquaintance with whom his friend had been somewhat smitten. The idea of this lady acquaintance was an "associated idea;" associated with her was the knowledge that she was getting a divorce from her husband; then came the "associated idea" that his friend would be interested to hear something concerning it. Now this entire series of "associated thoughts" after having once been grouped, unconsciously came into predominance by the appearance, that is, the "suggestion" of the mutual friend. When a divorce was spoken of, that raised in the mind of the second party the "associated idea" concerning a friend who had "gone broke" on the races, and lost his wife through the connivance of a race-course friend. The idea of races aroused in the mind of the third party the picture of a young man who "played" the races, and purloined from a merchant to pay his debts. Knowing those present were acquainted with the merchant, that "suggested" to him to give the name and full particulars, and the conversation was thus entirely controlled by "suggestion," and in fact all conversation is controlled in the same manner and will be as long as new "associated ideas" appear.

If a man should meet an Indian who had seen nothing of civilization, how could he describe to him comprehensively the strength and power of a locomotive? It would be necessary to surround an idea common to the Indian with an association of ideas of which he had never dreamed; thus, as the Indian is thoroughly familiar with the horse and its strength, surround in that Indian's mind an idea that the pale-face had a horse twenty times larger than his, a thousand times stronger, that it ate wood, that the breath came in clouds from its nostrils, that it traveled in a carefully arranged pathway, and that it drew twenty large tepees, and although you would not have formed in the Indian's eye a correct picture of a locomotive, he still would have a conception of a locomotive's power and strength. A drawing made of a locomotive would produce an impression on the mind, which, with the Indian's comprehension of its power and strength, would leave an idea and an "association of ideas" that would enable the Indian when he first saw a locomotive, to recognize it. First, by its form, or the "suggestion" produced by seeing the escape of steam or smoke, or the drawing of the cars. Or, if he had never seen the form, seeing it move on the pathway or track would "suggest" to the Indian the story of the big horse as told by the pale-face. If a man had always lived in a perfectly level country and would suddenly come to a precipice, not knowing what it was, he would be most apt to walk over it. A man going home at night stumbles into a hole left by a plumber, the next night when he comes to that place, seemingly without thought he steps over it. This action being "suggested" by the surrounding objects which were unconsciously "associated" with his falling down on the previous evening.

Ofttimes you read in the papers of an engineer having felt that a certain bridge was unsafe and, on reaching it, stopping his train, finding upon investigation that the bridge had been washed away, he claiming to know of no reason for his surmise other than when he was within five miles of the bridge, a peculiar nervousness took possession of him which very rapidly developed into a feeling that the bridge was insecure. The explanation is very simple. From long association and habit, a locomotive engineer unconsciously recognizes the peculiar sound caused by the train passing over the rails when everything is in perfect order; the break in the bridge caused a sound different from the one he was accustomed to hear. This unconscious noting of the change naturally "suggested" something out of order with the track, and as the bridges are a very pronounced idea in an engineer's mind, they will be the first thing that the disturbance of the rhythm would "suggest."

HYPNOTISM

The mind will hold but one idea at a time. When a person is doing one thing it is impossible for him to do another until he has stopped doing the first; thus, if you are pushing on a cane, you cannot pull until you have stopped pushing, otherwise you would push forever. In mechanics this stopping point is known as the "dead center." The mind; muscles and body, like all machinery, work on mechanical principles. When a person is thinking of one thing, he cannot think of the second until he has stopped thinking of the first. If in that "dead center" of the mind a thought be introduced, it would be the one predominating in the mind.

Let us imagine that the mind is the hub of a wheel filled with spokes, each spoke an idea, and the space between the spokes the "dead centers." If we cause this hub to revolve, and hold our fingers where the spokes would touch, there would be a space between the touching of our fingers by the spokes. So it is with our ideas, always a space on either side.

When a man is in his normal condition, we may say that this wheel is revolving or, by "suggestion" new ideas keep appearing. When his mind is on one subject the wheel is inactive, and one spoke is in predominance. When a man is in hypnosis the spoke or idea predominant is transparent. It occupies the space of the solid spoke, but is a blank and of no use; it is a mind with the thought of sleep which is in itself a blank.

After a "suggestion" has been accepted by a subject, *he is no longer in hypnosis* but is laboring under an *illusion* or predominant thought, normal in every manner excepting as to the "suggestion" received. If he accepts the "suggestion" of "no feeling" he labors under that predominant thought with his other senses normal.

Hypnosis proper IS A SIMULATED SLEEP, differing from sleep proper, thus: in sleep the condition is a blank space each side of the spoke and the spoke out, making one continuous blank space, a measurement, we will say, of six inches. In hypnosis we have the blank space, a blank idea or spoke in the place of the spoke, and then another blank space, or in other words, the six inch blank space is divided into three sections of two inches each, equal to six inches of blank space yet still divided into three parts, the two natural or outside ones being immovable, and the center blank occupying the space of the spoke, being changeable at the operator's will.

When a person is asleep an idea cannot be aroused in his mind because the blank space is a solid, but in hypnosis the movable space is changeable at the operator's will, into which only ideas or spokes which the subject in his normal state has fitted (accepted) to the hub can be placed. The wheel is thus perfected, and the last inserted spoke the pronounced one; so it can readily be seen that *only old ideas* or fitted spokes can be placed into the hub. New ideas cannot be brought to the surface. The hypnotist cannot put a *new* thought *in* the mind, but may reverse or change any idea that the subject when awake desires or is indifferent to.

As a man is controlled by "suggestion" he will, if surrounded by every "suggestion" of sleep, be led into the *condition of sleep*. After surrounding a subject with all the physiological conditions of sleep, if the activity of his mind be stopped, i. e., the wheel stopped revolving, all that will be necessary is to substitute for the single thought in the subject's mind, the blank thought of sleep, then we have the blank, the blank thought, and the blank, WHICH IS HYPNOSIS.

Every experienced operator should know these conditions, or "suggestions." The fewer he knows, the fewer he will be able hypnotize, and vice versa. Those who know all of the "suggestions" in time can hypnotize ninety-seven per cent of those who are willing to assist the hypnotist and go into hypnosis.

No person can be hypnotized against his or her will. It is necessary that the subject *follow* the condition or "suggestions" of the hypnotist, and by so doing he will unconsciously be led *but not forced* into hypnosis. After being guided a few times, he will learn how to go to "sleep" at his own or the hypnotist's suggestion." Hypnosis is really *self-induced.* The hypnotist simply guides, or leads by means of "suggestion." The subject after having learned the conditions can go there of his own accord, it may be with a "self-suggestion" or with the intention or "suggestion" of receiving no idea excepting through the voice of the hypnotist. Many people have marveled how it is possible for me to hypnotize sixty people at one time, which I have repeatedly done. The majority believing that a hypnotist possesses some supernatural power, yet they cannot conceive of him exerting it over sixty people at once. The truth is that those sixty people know how to go into hypnosis; are willing to accept any "suggestion" I may offer that is not repulsive to their natures, and when I "suggest" "sleep" I have done my part, if they are willing, well and good, if not I am helpless. To illustrate, standing at the edge of the river are sixty people who know how to swim. I, the swimming teacher, call to them to jump, they knowing how to swim, and not afraid, willing to obey my commands, do so.

If I call up in the mind of a hypnotized subject the idea that he is a public singer, he is perfectly free then, excepting that he is laboring under the illusion that he is a public singer, having the "associated ideas" that he has formed concerning a public singer, it is perfectly safe to allow him freedom, only he will always accept an invitation to sing, and will make an effort to show his skill; otherwise he is perfectly normal. If, on the stage, I should give a "suggestion" to a subject that he were a fisherman, and point out a stream to him, he would not see the audience or theater; would speak to no one, unless one should appear with a fishing pole, which would attract his attention and then he would talk with him. He would remain fishing until he became tired, and then go home. The reason of this is when I bring up in his mind the predominating thought of being a fisherman, and show him the stream of water, the associated picture to which he is accustomed immediately arises, and everything takes on the transformation. On seeing a man with a pole, which belongs to the idea or picture of fishing, he naturally talks to the other fisherman.

The doctors of Europe and all traveling hypnotists awaken (?) their subjects by telling them that they are awake; or, in other words, slip in the idea that they are awake just the same as they slip in the idea that a man is a public singer or a fisherman. The subject is then laboring under the "suggestion" or illusion that he is awake. In most cases this is all that is necessary, but not the safest way with impressionable people. My subjects "fall over themselves" as the public expresses it, when I awaken them. Why? Because in hypnosis the brain is anæmic, and a subject cannot be awakened unless he be startled, the circulation re-established, or, in other words, the hub once more set spinning. THIS I DO.

CRIME

Much has appeared in the newspapers, magazines, and novels, as to the ability of the hypnotist to instigate crime. If you look at this seriously, you can readily see how foolish is the claim.

If I should tell A while in hypnosis, to kill B, why would he refuse? Answer: I arouse in A's mind the idea of murder, which carries with it the "associated ideas" of blood, death, disgrace, trial, conviction, punishment, and either hanging or confinement in a penitentiary. This picture, naturally, causes A to refuse. If I tell him he should, he will ask why, and as *I can put no thought in the mind, am able only to bring to the surface something that is there*, there is no story that I can tell him that he will accept; but if, while in his waking state, I can persuade him to kill B, which means, to be able to cause him to "associate" around the thought of killing B, the "associated ideas" of gain to himself, a way of committing the deed without discovery, no chance for punishment, I then can hypnotize him and put in place the spoke which he has fitted to the hub, but if this has to be done, *why need I hypnotize him?*

Now as to the violation of women through hypnosis; first, the passions are aroused by congestion of certain organs; an idea causes this congestion, but there is no passion only memory, until this congestion has taken place. If very powerful, the mind loses control and this congestion or irritation has full sway. This may be laid down as an axiom. *The passions control the mind, and not the mind the passions.* One of the greatest proofs of it is the actions of the rapist, who nearly always attempts the assault upon a child, which act to any sane man is both abhorrent and impossible.

The only pronounced physiological change that is noticeable in hypnosis *is the relaxed condition of all the muscles.* Therefore, the woman being in hypnosis is free of all congestions and being thus free there is no possible passion. Then if the thought be "suggested" to her, all her moral "associated ideas" would be aroused and indignation would predominate. Again if the hypnotist should so place a woman in a position to accomplish his purpose, and then "suggest" to her rigidity (catalepsy), the position alone would arouse ideas to prevent her accepting such "suggestion." Thus it can be readily seen that no advantage can be taken of a person while in hypnosis. For if in a person's mind are associated ideas in a normal state not to reveal a thing or do an act the hypnotist has no power to force them to obey his commands.

Many experimenters have hypnotized subjects, given them the "suggestion" of purloining from an associate experimenter some article of small value and the subject has done so. They have also placed in a subject's hand a paper dagger, instructed him to stab a person and he has also done this. On this slight premise they have made the claim that crime can be induced through hypnosis.

When I "suggest" to a subject that the first time he finds Dr. Cooper out of his office, he will steal his lancet and bring it to me, I bring to the surface in the mind of the subject the thought of stealing, and this "associated idea"; Dr. Cooper is a confrere of Santanelli, Santanelli is making an experiment, Santanelli can't steal from Dr. Cooper because he is welcome to any instrument that the doctor possesses; this is a farce. Why should not the subject respond to the "suggestion?"

With the stabbing experiment, the subject is perfectly conscious through his "associated ideas" that it is an experimental farce, that Santanelli dare not let him kill some one. But if I should "suggest" to the subject that he go down to

the jewelry store, break in the show case and steal a handful of diamonds, the reader can readily see that an entirely different series of "associated ideas" would be aroused, and the subject refuse receiving such a "suggestion."

I have found that the constant arousal of certain vicious thoughts are beneficial rather than detrimental to subjects. Thus, the first time I accuse a hypnotized subject of killing a person I arouse only a brief series of "suggested" thoughts if he never had actually committed such an act. The oftener I repeat the "suggestion," the more pronounced become the "associated ideas" of fear and I have done the subject a favor.

THE SEVEN DAY SLEEPER

Much interest has been manifested over the entire country concerning my "sleeper." All kinds of foolish doubts have been raised, yet in every city where I have reproduced this act, I have had no trouble in thoroughly convincing the citizens of its truth. Often some wise (?) reporter starts the story that I feed the boy. This seems to be the chief point of interest, and the story circulated is always that I fed him sandwiches. The wise (?) people seem to overlook the fact that it would be much easier to smuggle capsules containing liquid food to him than to give him indigestible sandwiches.

The subject is not hungry for the reason that the stomach greatly contracts, which seems to be nature's way of causing a suspension of its desires. It is generally sixteen hours after he is awakened before he will eat a hearty meal.

The wonderful part of the act they all overlook. That is the suspension of thirst, the system must have water when it can do without everything else, this seems never to have entered the minds of the wiseacres. I made sixteen attempts, and failures, before I found why it was I did not stop the thirst. A remark passed by a student in Detroit, who was one of the watchers of the "sleeper," gave me a hint which I followed up and discovered where my error lay. Again, many people keep wondering if the boy is really asleep and whether he ever wakes up. Now the entire act from a scientific and interesting point of view, is simply to show that hunger, thirst, and bowel action, are *not* involuntary, and are controlled by an intelligence, which is reached through hypnotic "suggestion;" that these functions can be suspended for seven days, and the patient suffer no inconvenience. Once for seven days I succeeded in suspending hunger, thirst, bowel and kidney action, but it was next to impossible to convince the physicians that the kidney action was suspended, they claiming that uremic poisoning could not be avoided. I allowed the kidneys to do their work, and proved to the physicians, by giving them the urine to analyze that I did exactly what I claimed, having learned that accomplishing a partial wonder was more satisfactory than a great one.

The doctors judge of uremic poisoning on a deduction based on experiments made on sick people. I prove my cases on well, or normal people; prove that MIND CONTROLS MATTER, and know that when nature, or the body intelli-

gence respond to a "suggestion," *that no ill can come;* otherwise *that* intelligence would not act on the "suggestion."

There is *no danger* in suspending any or all of the functions of the body by "suggestion." As to the subject waking up, it is necessary for me to keep him in that state to accomplish a result to my "suggestions." It would be far more satisfactory to me, and far more beneficial to mankind, if I could produce these results, and yet have the subject awake. Up to date, eight days has been the longest I have ever succeeded, or tried, to keep a subject in hypnosis with the functions suspended. My imitators have only succeeded in carrying the experiment for twenty-four hours.

I now have a subject asleep in a private hospital, hoping to produce trance, in event of which he will remain there twenty-one days, during which time I will suspend hunger, thirst, bowel and kidney action, and I have every reason to believe that the experiment will succeed.

ALLEGED EXPOSES

Several times a year a long article appears in the papers purporting to be an *expose* (?) of some hypnotist, by what is known as the hypnotic "horse;" i. e., a subject who has been hypnotized so often that he can instantly accept a "suggestion" and is as much at home under "suggestion" as an expert swimmer in the water, and is one who makes his living by traveling with a professional hypnotist.

As hypnotism is self induced, there are a certain number of startling tests that the subject in a short time can learn to reproduce, such as being insensible to feeling, being rigid, raising or lowering the pulse, suspending hunger, thirst, or bowel action for twenty-four hours. The limit is twenty-four hours on a suspension of the functions inasmuch as the "suggestion" has to be renewed.

The alleged expose consists in the subject, or "horse," who has been discharged by the hypnotist, going to some newspaper, and for a consideration reproducing these tests, and claiming, or asserting that he himself is the wonder, and hypnosis is not used. The newspapers, eager for a sensation, overlook the point that these wonderful tests are produced by the hypnotist with hundreds of different people through the year, and call it what they may, there must be a science at the bottom of it, for no one but the hypnotist seems to have the good luck to find these WONDERS.(?) The doctors operating in the hospitals and having a large practice, fail to find people who can reproduce these tests. Yet, as I said before, these fake (?) hypnotists find them in every town they go into, in fact every hypontist finds them without the least trouble. As our doctors can't do so the hypnotist must either have an art or some miraculous discriminating ability.

These "horses" begin their story by telling how they wish to expose (?) the hypnotist in revenge for some alleged wrong, which, on its face, pronounces them unworthy of belief. They ask some one to give them the command to sleep, and then reproduce the test. A bewildered look appears on the face, or in other words

they go into hypnosis by "suggestion," act on and awaken through auto-"suggestion."

In all the alleged exposes in the metropolitan papers, the reporters have noted this. Yet the desire for sensation has been so great that they have devoted more space to the claims of the "horse" than to the protection of the art. A few weeks ago a "horse" submitted to a twenty-four hours' sleep in one of our large cities claiming the sleep to be a "fake." During his test the wise (?) physicians, to prove that it wasn't hypnosis, submitted him to the most horrible torture, and when at the end of twenty-four hours the subject awakened, none offered an intelligent opinion. First, because none of them knew hypnosis when they saw it, and secondly, they tried to form opinions, based on their own theories formulated on the spur of the moment, having no premise whatever. All that they could prove by the tests made, was anæsthesia, and if anæsthesia is the test for hypnosis, there is no hypnosis. As before stated, HYPNOSIS IS A SIMULATED SLEEP, and carries with it *no condition* other than a certain relaxation of the muscles, the extent of which differs in different subjects.

A twenty-four hours' sleep could not be an expose because the object of the sleep is to prove the suspension of certain functions. Any one with a little will power could suspend them for twenty-four hours, but no man in his normal state can go five or seven days without water and not suffer severely, neither could he simulate sleep for that length of time. To a certain extent hunger would act in the same way and no man in his normal state could voluntarily keep his bowels inactive for a week without injury. But the "horse" gets his money, the newspapers a sensation, a doubt has been raised in the mind of the unthinking public, and science indirectly benefited inasmuch as the first time a hypnotist offers the test to the public they will be skeptical, watch the sleeper with the eye of a hawk, become convinced of the genuineness of the claims of the hypnotist, and many are interested who would not otherwise have been had they not read the alleged "expose."

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WHAT THE NEW YORK PAPERS SAY OF SANTANELLI

SANTANELLI'S "STATUES."

These illustrations, reproduced from photographs, show different emotions evoked at will, by Santanelli, in his subjects. He places them in hypnosis, and tells them that when they open their eyes they will see the funniest thing they have ever looked upon. When they are convulsed with laughter, with a word he throws them into complete catalepsy, and they become as rigid as marble. They cannot move, or change their expressions until Santanelli awakens them, nor can any other human agency release or relieve them. No living creature could train himself to retain such inflexibility. The same system of suggestion is followed in producing the emotions of fear, hatred, pity and joy. If Santanelli could teach people to act with the realistic effect made known by his untutored subjects, there would be plenty of better actors than Booth or Salvini on our boards. He is a wonder.—*New York Dramatic News.*

Svengali is outdone. His glory has departed with the advent of a western rival. He came, he saw, and he conquered yesterday at the Herald Square Theatre. His name is Santanelli.—*New York Morning Advertiser.*

The doctors testified to the genuineness of the experiments.—*New York Herald.*

Santanelli is a master of the art of hypnotism. There can be no doubt of that. He accomplishes many wonderful feats that on their face would appear to be scientific impossibilities.—*New York Recorder.*

The audience realized that they had a very remarkable man before them.—*New York Mercury.*

His actual performance before the astonished faces and eyes of the doctors are more amazing than anything in Du Maurier's "Trilby."—*New York Morning Journal.*

Santanelli performed some really remarkable feats.—*New York Morning Advertiser.*

The doctors declared that this exhibition was the most remarkable thing of the kind that they had ever seen.—*New York Tribune.*

The numerous experiments made by Santanelli only added to the conviction of his audience that the hypnotist could produce results never before witnessed. (Translated.) *New York Staats-Zeitung.*